THE PACIFIC

VOL. LXVII. SAN FRANCISCO AND BERKELEY, JUNE 28, 1917. No. 26.

Pac Theo Sem
Reading Room
2223 Atherton st

THY SIN SHALL FIND THEE!

"Full many a light thought man may cherish,
Full many an idle deed may do;
Yet not a thought or deed shall perish,
Not one but he shall bless or rue.

"The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroyed in seeming,
In other shapes arise.

"And nature still unfolds the tissue
Of unseen works by spirit wrought;
And not a work but hath its issue
With blessing or with evil fraught.

"And thou mayst seem to leave behind thee
All mem'ry of the sinful past;
Yet, O, be sure thy sin shall find thee,
And thou shalt know its fruit at last."

Pacific School of Religion

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

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MORAL DETERIORATION IN WAR-TIME.

There was published in the Congressional Record of February the 27th a study on "War and Criminal Anthropolgy" in which is found under the subhead of "Since the Enemy Should not Exist, Anything Can Be Said Against Him"—this statement:

"The leader of a hostile people may be a great patriot, and impartial judgment may make him a hero, but those who war against him will ridicule him, and the press will influence the popular mind against him.

"In war, calumny of the enemy is often childish. It has been said that the journalistic ink-slinger is as necessary as the scout, the platform libeler as important as the sentry, the parliamentary mudlark as essential as the general on the field, the pulpit bearer of false witness not less needful than the chaplain of the regiment.'

"Often a nation's character must be destroyed in order to get the people to fight; if they seem to be softening a little, then atrocities are exaggerated. The origin of the war must be justified, right or wrong; it must be in self-defense, whether it is or not, or it will be difficult to get the people into the proper war-like spirit. The enemy must be represented as savages, as monsters, as not fit to live. The foe must be accused of murder, rape, assassination, and of every imaginable abomination. This seems to be the duty of the patriot scandalmonger, being, as Benjamin Franklin said, 'to render the enemy odious and contemptible.'

"Just as a nation blackguards its enemy, so it must exalt itself, that force of contrast between saint and sinner, as it were, will make the people feel justified in treating the enemy as bad as possible. 'To see ourselves as others see us,' would be treason to suggest."

In a book by the Rev. Dr. W. E. Orchard, an eminent British preacher, just published by Funk and Wagnalls in New York and London, bearing the title "The Outlook for Religion"—this moral deterioration is deplored. Writing concerning his own country Dr. Orchard says: "The most pious people now express themselves in sentiments that would have been unthinkable a few years ago, the press prints stories that it would have refused previously; there is an absolute repression of all fairness and sympathy. Nothing can be more humiliating to read than the jeers and sneers that accompany any press quotations of German opinion, itself selected only from the worst utterances, that can be found; or the gloating over the evidences of suffering, anxiety or straits among the enemy. The pulpit has fallen the farthest, because higher things are expected of it; but some of its utterances can hardly be outdone by the worst type of hysterical and blood-thirsty newspaper. And yet we print statements of what is said in German pulpits, mostly on the same principle of selecting the worst, some of which have been proved to be entire misrepresentations, and profess amazement, though similar things have been said in our own." And Dr. Orchard expresses the wonder, in view of all this, "how the Christian pulpit is going to answer the charges that will be made after the war, when these things are collected and served up, as they will be, for purposes of infidel propaganda."

Now that our own nation is in the war it is evident that we are to move along the pathway that the other nations have been traveling for some time, and not a few persons are wondering as some of our British brethren have long been wondering what the harvest will be.

"Be not deceived! God is not mocked; for whatsoever a man soweth, that shall he also reap!"

It does not appear yet that we shall be drawn into such depths as the other nations have—for the conditions are not the same. Nevertheless there is enough already to startle many of the more thoughtful people. It appears in print and crops out in conversation. Publications prepared in England, and elsewhere, to stir the people there, are being put forth here in an increasing manner, and a leaven is already at work which as soon the bodies of our young men are being blown to fragments in France may show itself in white heat on the surface of American life. It is futile to try to stem this tide—it will flow to its limits. We can do nothing but stand in awe in the midst of events as they are, and as they will be, and await the outcome.

THE INIQUITY MUST WORK ITS WAY.

Since the day the great world war broke out, The Pacific has been endeavoring to interpret it and its phases in the light of what it has seemed to its editor must have been in the mind of Christ when he instructed his disciples to pray "Thy Kingdom come, thy will be done on earth as it is in heaven." He wouldn't have told his disciples to pray that prayer if he had not had in mind a day when there would be on earth such a kingdom—a kingdom where God's will would be done as it is done in heaven..

We have never been able to figure out, as many persons have, just how the war must end to further the coming of that kingdom. Some of our friends have seemed to know from the beginning how it ought to end and would end.

Never from the beginning were we able to conclude that our own nation would not be drawn in, nor that it ought not to be drawn in. And now when our nation is in we part company with many of our brethren as to why it is in. Our thought is and has been that there was something in the blood of all the nations, a disease, that had to be eradicated. Dr. Orchard in his study of the situation, and wrom we quote in the preceding article, has put it thus: "In effect all countries adopt a doctrine of the state which means that they have to consider self-existence before Christian idealism and material welfare before moral considerations. What has been in the blood of Europe has come to a head in Germany—what has been the working hypothesis of all modern states is there, frankly expressed and brutally followed."

Yes, all have sinned; some of course, more than others.

Germany and her allies have gone to greater depths of depravity than the others since the war broke out. But no student of history who desires to be fair, will fail to agree with the eminent British writers who have declared that her enemies had for a long time been setting her some flaming examples.

Now at last the iniquitous disease that has been sapping the life of nations for a long time is being allowed to manifest itself in all its hideousness, and all its awful consequences are to sweep over the world for the bringing of mankind ultimately into true and living ways.

A LEAF FROM HISTORY.

We are wondering whether some incidents at the time of our civil war may not be helpful in guiding thought and restraining hatred when war is sweeping all around the world and journalistic ink-slingers and even preachers of the gospel are seeking to stir the people of every nation.

Good people are often blind to the truth, as what we shall now cite shows the people of England were when this nation was in the throes of war from 1861 to 1865.

Mr. Henry Adams, a son of Charles Francis Adams, United States Minister to Great Britain at the time of our Civil War, wrote a few years ago concerning the feeling in England toward Lincoln, Seward and others: "London was altogether beside itself on one point, it created a nightmare of its own, and gave it the shape of Abraham Lincoln. Behind this it placed another demon, if possible more devilish, and called it Mr. Seward. In regard to these two men English society seemed demented. Defense was useless; explanation was vain. One could only let passion exhaust itself. One's best friends were as unreasonable as enemies, for the belief in Mr. Lincoln's brutality and Seward's ferocity became a dogma of popular faith."

Mr. Adams tells of a conversation which he had with Thackeray at the Christmas time in 1863 in which there was reference to what was widely accepted in England, "the coarse cruelty of Lincoln and his hirelings." Thackeray "never doubted that the Federals made a business of harrowing the tenderest feeling of women, particularly of women—in order to punish their opponents." Adams writes that on quite insufficient evidence Thackeray burst into reproach, and that if he had had in his pocket proofs that the reproach was unjust he would have gained nothing by showing them.

When Henry Ward Beecher went over to England to try to correct the false impression held there as to the war, a poster was put up all over Manchester on which were displayed such words as these:

"Who Is Hy. Ward Beecher?"

"He is the man who advocates a War of Extermination with the South—says it is incapable of regeneration."

"He is the friend of the inhuman monster, General Butler."

"He is the friend of that so-called Gospel Preacher, Cheever, who said in one of his sermons, 'Fight against the South till hell freezes over, and then continue the battle on the ice.'

"He is the friend and supporter of a most debased female who uttered at a public meeting in America the most indecent and cruel language that ever polluted female lips."

"Men of Manchester! Englishmen!"

"What reception can you give this wretch, save unmitigated disgust and contempt?"

"His impudence in coming here is only equalled by his cruelty and impiety."

"Should he, however, venture to appear, it behooves all right-minded men to render as futile as the first this second attempt to get up a public demonstration in favor of the North, which is now waging war against the South with a vindictive and revengeful cruelty unparalleled in the history of any Christian land."

THE PENALTIES AND FAR-REACHING CONSEQUENCES OF SIN.

A Sermon By The Editor of The Pacific.

(This sermon was written more than twenty years ago. We believe that many persons will regard it as timely in the year 1917; and we send it forth in print, with the hope that there may be found in it a message for this time in which is going on the greatest war the world has ever known. The Editor of The Pacific cannot say that he would write today just as he did twenty years ago, and may make some comment on the sermon next week.)

Text: Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times and prolong his days, yet surely I know that it shall be well with them that fear God, that fear before him. But it shall not be well with the wicked. —Ecclesiastes 8:11-13.

These words were written nearly a thousand years before the beginning of the Christian era. We hold them to express a truth not simply because we find them in the Bible, but because they are verified by the experiences of many ages. I shall notice first some of the verifications to be found in the historical books of the Old Testament; and secondly some of more modern times, and thus proceeding shall try to show that these words call for our most earnest consideration.

Considered merely as an historical record, the Bible is full of these verifications. They begin with that first sin in Eden's days. It was well with Adam and Eve until they yielded to temptation. Then having sown evil, they began to reap an evil harvest. Until that time they had had the most intimate communion and fellowship with God. But with sin came the consequences of sin. There was in an instant the loss of Divine communion and favor. The way of approach to God was barred; and in shame and fear they sought to hide themselves from the presence of Him who before had been their only joy and comfort.

The experience of the first parents became also the experience of the first son. Cain sinned in his heart against his brother Abel; soon, then, he killed him, and ere long he felt that his punishment was greater than he could bear; and realized that the way of the transgressor is indeed a hard way.

Through deceit Jacob succeeded in obtaining the patriarchal blessing, and became the head of a long line of illustrious peoples; but the consequences of that deceitful act appeared here and there throughout his long and eventful career. First, to escape his brother's anger, Jacob, with the advice of his mother, fled from the paternal home for what was regarded by them as only a brief tarrying with the brother of Rebekah in Haran. The result to the mother who had had part in the wrongful act was not what she had expected that it would be. From her watchful care the son was thus made to forever take his departure. There in Haran he suffered oppression at the hands of Laban. He served seven years for the privilege

of having Rachel given unto him as his wife, only to find that at last deceit had been practiced upon him also—and that the eldest sister had been given him instead of the younger.

Later in his life his favorite son, Joseph, was taken from him in such a manner as led him to say: "I will go down unto the grave unto my son mourning."

Jacob must certainly have seen in some of the many evils and sorrows that came upon him a just retribution; and must also have recognized the fact that it would in every respect had been far better with him had he never departed from the right.

Running through a large portion of the life of David we find also the same consequences of sin. As David did, so did God requite him. From the time that he invaded the home of Uriah the Hittite, a shadow of domestic evil began to rest upon his own home. Although through the influence of the Prophet Nathan he repented of his great sin, the most earnest entreaty did not prevail with God for the life of the child of Bathsheba. This has often been regarded as a special visitation of God. But be that as it may, there were others which came in the more natural order of events and ever thereafter greatly embittered the life of David.

Giving reign to the licentious inpulses implanted by the father and encouraged by his late example the son Ammon disgraces his sister Tamar, and is slain by his brother Absalom. In David's grief there must then have come a recollection of his own great sin, and of every thought and act of his past life by which he had given unconscious encouragement to the committal of the very things that now overwhelmed him with shame and grief.

Doubtless even then his burden seemed as heavy as he could bear, but the evil courses started had not yet run to the end.

The life that Absalom had led during these few years of exile from Jerusalem after he had slain his brother had in certain ways fitted him for leadership among the people. The grandfather of Bathsheba, who for a long period had been David's most trusted counselor, was easily because of the great wrong to his kindred, won over to the side of Absalom in after years, and thus was the way paved for the rebellion in the king's own household that at first sending him weeping from his throne and city for safety, resulted at length in the grief that wrung from him the words, "Would to God I had died for thee, O, Absalom, my son, my son!"

The current of every Bible story that we might consider is similar to that of these already considered. Pharaoh did wickedly in the sight of God in refusing to let the chosen people depart from their bondage; and his mighty hosts perished in the waters of the sea.

Nebuchadnezzar for his wickedness was driven from his throne and from among men; and made to lead the life of the beasts of the field, until he was led to extol and honor the king of heaven and to declare all his works truth and his ways just.

The king who had conquered three score and ten other kings, and had cut off their thumbs and toes, compelling them then to gather for their sustenance the crumbs that fell from his table, came finally to say: "As I have done so hath God requited me." His thumbs and toes went also.

Haman perished on the gallows he had prepared for the righteous Mordecai; and the latter became great in the king's house, and his fame and greatness increased until he stood next in power and authority to the king himself.

But we need not confine ourselves to the sacred writings for examples to show that never has it been and never will be well with the wicked, and that the consequences of sin are terrible and far-reaching.

One of the most wicked of human monsters of which there is any record is found in the person of Herod the Great. We read of him not only in what has been called sacred history, but also and further in what has been called profane history. His was a career dyed through and through with the blood of murder. The massacre of a score or two of children in the little village of Bethlehem was among the least of his heinous and bloody offenses. No position or relation in life was free from his fiendish ferocity. Even high priests and members of the Sanhedrin came within the list of his victims. The murder of a once favorite wife and of three sons helped to make a record unparallelled even by that of King Henry VIII of England. So cruel in every respect was his regin that it has been said the survivors during his career were even more miserable and more to be pitied than his victims.

The death of this monster was peculiarly horrible. Some persons cannot escape from the conclusion that it came in the form it did come by a direct interposition and retribution from God.

"More ghosts must have gathered around the dying bed of this 'gorgeous criminal' than those which the fancy of Shakespeare has collected round the bed of Richard III. In no sense was it well with Herod while he lived; and after his death not one of his desires was fulfilled. The people rejoiced instead of mourning over his death. His kingdom began to disintegrate; and although he had left fourteen descendants, nine sons and five daughters, within less than a hundred years the family had perished from the face of the earth. Call it the special curse of God that caused these things, or call it a retribution that comes in the natural order of events, they nevertheless illustrate and substantiate the statement that "It shall not be well with the wicked, and that sin has awful and far-reaching consequences."

More modern history furnishes many similar examples.

Philip of Spain planned to crush Protestantism from the face of the earth. "Better not to reign at all than to reign over heretics" was his declaration. The most terrible atrocities were committed against the Protestants. During his reign of six years 18,000 perished on the scaffold in addition to the large numbers killed in battles and sieges. William of Orange was assassinated at the instigation of Philip, and then he concentrated all his energies for the conquest of England. But Protestantism in England was a flower of God's planting that could not under his divine plan and guidance be crushed out of existence by an intolerant Catholicism. The admiral and the vice-admiral die just as the great fleet is ready for sea. Under an inexperienced commander the ships are scattered and many of them lost in a tempest; and when finally the attack is made before which it was confidently expected the power of the English state and church would go down the ocean is strewn with the wreck of the noble vessels that composed the so-called invincible Armada. A few years later under the progress of complicated and most distressing maladies, brought on presumably by a life of wickedness and debauchery, Philip himself goes down to death with the flesh rotting from his bones.

Charles IX, under the pernicious influence of Catharine de'Medici, exclaimed one day concerning the Protestants of France: "Well, then, kill them all that not a single Huguenot may live to reproach me with their death." The bloody massacre of St. Bartholomew followed. Day after

day the ghastly faces of the slain seemed to remain constantly before the eyes of the king. Remorse soon seized upon the deluded and guilty Charles, and at the early age of 24, in the most dreadful bodily and mental suffering, with blood flowing from the pores of his body, he passed from this earthly existence.

With something of the spirit of prophecy the heroic John Knox, Scotland's great reformer, declared when he read of the bloody and treacherous massacre of St. Bartholomew that no one proceeding from the loins of Charles would ever enjoy the kingdom in peace. His immediate successor, Henry III, was assassinated. Henry IV. had a reign of 20 years disturbed all the while by civil wars; and finally died from the dagger stab of an assassin. Louis XIII. had not one peaceful year in all his reign of 33 years. The career of Louis XIV. was brilliant in the extreme in its beginning, but extremely disastrous and unhappy in its close. The reign of Louis XV. was an highly profligate one; and amid all the public profusion, there was a growing discontent. Through licentiousness, royalty lost prestige; and the kingdom of France at the close of the reign of Louis XV. had ceased to rank as one of the great European powers. Carlyle compared the country, as it was left by this ruler, to a powder tower about which unquenchable fire was burning.

At such a period Louis XVI. ascended the throne, and after one of the most turbulent reigns died on the scaffold, in the midst of a bloody revolution, and the Napoleonic reign succeeded that of the Bourbons. Under the Restoration there were like turbulent and disastrous times. Charles the 10th was obliged to abdicate; and driven from his throne by the revolution of 1848, the life of Louis Philippe went out in exile.

History is full of the records of similar examples.

The Earl of Athol, hoping to secure the crown of Scotland, murdered James I, and his own life was ended by a crown of red hot iron being clapped upon his head. The false ambassadors of Charles IV were paid by the Duke Philip of Austria with counterfeit coin, along with the remark that false coin is good enough for false knaves. The man who planned to carry Tammerlane around in an iron cage was thus carried around by Tamerlane. Alexander VI died by the poisoned wine that he had prepared for another. Aaron Burr went down to the grave in greater disgrace and more miserable than any of the persons whom he had enticed to ruin. Benedict Arnold, for his treachery, was despised alike by friend and foe. Sorrow because of his great sin must have tugged ruthlessly at his heart strings. In his last hours he called for the continental flag which he had so treacherously betrayed and wrapping himself in the folds of the flag and fondly passing his hand along the rusty blade of his sword, breathed out his life. But no after act of his could atone for the one base act. It blighted not only his life, but the lives of his descendents.

The evil consequences in this life of sin are seen more plainly and connectedly in the lives of nations often than in the lives of individuals and families. The Chosen People of God, forsaking their reliance on Him, were turned back to wander forty years in the wilderness, and the murmuring and rebellious never entered the promised land. Later for their national sins the same people wept in captivity in Babylon and hanged their harps there upon the willow trees. Early nations that turned away from God went down in decay, and from out their ruins came those that were lasting and supreme in proportion and according as they observed the eternal laws of right and of God. Spain and France, on whose soil has flowed the blood of so many Christian Martyrs, stand as living witnesses of the retributive justice of God.

Our own nation has felt the heavy hand of retribution whenever it has departed from the right.

When the constitution was framed the dark curse of slavery rested on the nation's otherwise bright escutcheon. The guns of Sumter at length echoed across the continent and 300,000 heroic men who had had no part in that infamy went down in death, that by sacrifice the nation might live. With the hero of Appomatox writing in his last days that it would require the greatest wisdom and statesmanship to prevent here a conflict of races we cannot say that the whole sacrifice has yet been made. This race question at first faced us only from Southern soil; but it was transplanted to other regions; and recently we saw it touching every fiber of the great commonwealth of Ohio through its greatest bulwark—the public school. And on soil sacred to the memory of those great souls who in other years championed the cause of the enslaved—near unto the resting place of a Giddings and a Chase, there were actions that cause us to think of what may sometime be termed "the second irrepressible conflict."

When will the United States be free from the fatal consequences of that slave ship that sailed up the James river in 1619, and began at Jamestown in Virginia, the slave trade on American soil?

Another iniquity that has not yet worked out its consequences is that of the British opium trade in China. Great Britain forced that trade on China at the mouth of the canon, and misery unutterable. An English physician who was in China in 1874 declared that the opium import from India was "the greatest outrage of the nineteenth century," and that it had up to that time destroyed the health and welfare of ten million people.

In 1891 the English House of Commons declared that the trade was "morally indefensible but that economic considerations made impossible its discontinuance." When will Great Britain reap the full consequences of this sin? We live under the law of cause and effect, under an eternal law making necessary the punishment of sin, sometime, somewhere. God's judgment days may tarry, but they cannot forever tarry.

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We find it accordingly written not alone in the book of God, but as well in the book of nature and of all experience, that for every wrongful act by nation or individual, professing Christian or non-professing, there is sometime, somewhere, to somebody a penalty. We may as reasonably think to thrust the hand into the flaming furnace and not have it burned as to escape the consequences of sin. If they do not come visibly and forcibly upon the perpetrator of the wrong, they will fall upon his descendants. This has been shown in the lives of all that we have considered. God by no means clears the guilty; and often the iniquity of parent is visited upon the children even unto many generations. It is a terrible thing, and yet it is a fact; but not a fact inconsistent in the least with that of divine love and mercy.

Could we know more of the inner lives of individuals, we would see these results more plainly everywhere today. All have seen money dishonestly acquired accumulate only to curse him or the family of him who thus acquired it; have seen it take from men more happiness in life than it gave them. Similar results have been noticed where men have lived merely to make money, though in the sight of man they have made it lawfully. Influences go out continually from our lives, unconscious though we may be of them, that warp the lives of persons near and dear to us. The legacies that men make are not all written on parchment; nor are all the accumulated funds handled by executor or administrator. People in their homes and in their daily conduct in life do things that they ought not to do; and soon there spring up in the lives

of their children the same wrongful practices tenfold intensified, and blight the home life. A disregard of the Sabbath on the part of a father has been known to instil into the mind of the son thoughts and ways that at length brought the son into crime and disgrace, and the father therefore in sorrow to the grave.

Municipalities do wrong in their treatment of the great evils of the day—and not only they who are by these means enticed to do wickedly suffer, but the innocent reap also some fearful harvests.

Men enter today the doors that lead down to death, and under the laws of heredity entail fearful suffering on many generations. More to be dreaded than lepers they walk our streets; enter your homes; link your names with their names ever and anon in family ties. Moral and Christian men often err in their treatment of these great evils, or of the men addicted to them, and some of the evil consequences often accordingly rest upon them or their families.

But while all these consequences often follow from sin, the worst always come to the individual sinner himself. "Sin when it is finished bringeth forth death." The wages of sin is death—spiritual death, deterioriation, degradation. Down! Down! Down! Where is the bottom? Sins are like nails in a post; they can be pulled out, nevertheless the scars remain. And what if they are not pulled out?

"Boast not of escaping the justice of the Gods," said Plato, "for thou shalt never be lost sight of by it. Thou art not so small as to hide in the depths of the earth; nor mounting on high shalt thou fly up to heaven; but thou shalt receive thy due reward from the gods, either while thou stayest here, or in the realms of hades. If thy life has been virtuous here, thou shalt obtain a better fate hereafter; if wicked, worse."

And again of old was it said: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself; and he gave him authority to execute judgment because he is a son of man. Marvel not at this; for the hour cometh in which all that are in the tombs shall come forth—they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

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In one way only can it ever be well with the wicked. The Apostle John tells us that way: "If we confess our sins He is faithful and just to forgive us and to cleanse us from unrighteousness." The sinner has got to break camp, tent no longer on the road to Sodom, but walk in the footsteps of Him who is the way, the truth and the life. He has got to be no longer wicked, but righteous; and so stands the eternal truth, "It shall not be well with the wicked."

Yes, the God-man, the Christ, is needed to make life what it ought to be—what God desires all lives sometime shall be. He is needed to lift us up out of the temptations and sins of this earthly life into the immortal beauty of the life beyond.

A little boy, lying on a sick-bed in a New England village, fixed his eyes on the ceiling and asked: "Mother, what country is it I see beyond the high mountains?" The mother answered: "There are no mountains, my child, you are with your mother in your room." Again the child said: "O mother, I see a beautiful country and persons beckoning me to come. But there are high mountains between us, too high for me to climb. Who will carry me over?" The mother was silenced by his words. Soon the little fellow stretched out his emaciated arms and whispered: "Mother, the Strong Man has come to carry me over." And then the child dropped into the sleep that knows no earthly waking.

We all need here and now and forever that Strong Man to lead us in life and to carry us in death up over the mountain tops of the world into the country beyond, where stand the many mansions not made with hands. It is an eternal truth that it shall not be well with the wicked, but for those who lay hold of the hand of the Strong Man, all is well. "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."

THOUGHTS ON SIN AND THE CONSEQUENT PENALTIES.

We give here as a sort of addendum to the sermon on "It shall Not Be Well with the Wicked," some excerpts which may well be hung uy in the study, the office and counting room, and in homes all over the land.

"Sin cannot escape a due punishment. A hatred of unrighteousness and consequently a will to punish it are as essential to God as a love of righteousness."—Charnock.

"Thing are saturated with the moral law. There is no escape from it. Violets and grass preach it. Rain and snow, wind and tides, every change, every cause in nature is nothing but a disguised missionary."—Emerson.

"This moral law points to God as giving and defending it; and when we look at him we are constrained by our moral nature to regard him as a moral being who hates evil and punishes it. The conscience of man not only approves of the good but disapproves of the evil, and declares that the evil is deserving of punishment. Besides, an abhorrence of evil is an essential element in holy exercises of will. If we follow out the intimations given by these facts of our moral constitution, we must believe that God hates sin and that, as upholder of the law and governor of the world, he ought to punish transgression."—McCosh.

"Punitive justice displays itself in the established connection between sin and evil, in consequence of which the sinful will that rebels in act against the divine law must be compelled through suffering to acknowledge that law and to humble itself before its majesty."—Neander.

"So long as God is in the universe every soul that is in the universe must feel his power. No space can be so wide, no time so long as to exhaust his influence. He who obeys must feel the ever present God in joy. He that disobeys must feel him in pain everywhere and forever. These are the terrible necessities of obedience and disobedience. We may state it—the Bible often does state it—judicially. We may speak of God's vengeance. It may seem to be the angry revenge of one who has been insulted and ignored. We may picture to ourselves his wrath. With realistic fancy we may imagine to ourselves the flames of his anger consuming rebellious souls, which yet are so like him who punishes them that they can never die. Such pictures have their power, as the crudest, coarsest representations of the essential truth that to the disobedien God must come in suffering as he comes to the obedient in joy. The essential truth of heaven and hell is ineradicable in the universe. But greater and truer than any picture of angry vengeance, more solemn, more sublime, more impressive to the fear of a reasonable and thoughtful man, there is the mighty image of God standing in the center of all things. And all things have to touch him. And as all things touch him, according to their character, he becomes their blessing or curse. He is the happiness of obedience and the misery of disobedience. He looks with sympathetic joy or with profoundest pity on the souls he judges; but the judgments both come from him. The

right-hand and the left-hand are both his. Burning there like the sun of all the world he must be a comforting and guiding light or a consuming fire, one or the other, to every soul."—Phillips Brooks.

THE SITUATION AND OUTLOOK IN CANADA.

It is evident that people are thinking in Canada as they have never thought to any great extent before. We quote from the Toronto Daily Globe:

"The appeal to military ardor and self-sacrificing patriotism fails to carry convictions because this appeal comes largely from men who have a false conception of the place of the individual in the life of the community. In Great Britain, where war has searched out the weak joints in the armor of modern society, the pendulum is swinging towards co-operation as the solution of the struggle between capital and labor. At the present time in Canada, the individual is compelled to render service to other individuals possessed of capital. But it is not Labor only which is the servant of capital. Under our social system the community alone is the servant, not all the individuals that comprise, and through whose united achievements it is kept alive, but of a small select class of individuals who have acquired power through the accumulation of capital. Trade and commerce and manufacturers have passed into the hands of a few corporations and trusts who employ the masses of the people, dictate terms of service and fix and regulate the standards of living. Under this system individuality is crushed and the great bulk of the people have practically no prospect of rising above the dull level of a bare subsistence."

"The natural reaction has come in the form of labor organizations. The democratic revolt against our present social system aims at restoring individualism to its proper place in the community. * * * The system that gives power to the few to determine where and how the many shall live must go down with Prussianism. The individualism of this commercial age must give place to the social individualism of a more Christian era. The discontent that is abroad can be satisfied only by the harmonious adjustment of the relations between the individual and the community. * * *Individuals are struggling towards the fuller community life, just as the nations are groping their way towards intercommunity life."

GENERAL PERSHING'S FITNESS.

The Springfield Republican says concerning General Pershing:

"Our grim and reticent General Pershing is showing up well as the forerunner of the American army in Europe, and it is comforting to learn that he is to be his own master in this new field of service. On the public side, nobody expects to see General Pershing "slop over," which Josh Billings used to say George Washington never did. When it comes to the business of the war, the people of this country feel that their troops are to be in good hands.

"Pershing's mission is without precedent in our national history, and there is much fitness in the fact that the honor which is his has come to a soldier of the regular army, accustomed to discharge the duty which falls to him without thought of self. Anything more spectacular applied to this serious European business would have seemed less appropriate.

"Pershing is not leading a holiday mission, but very much the reverse—how much so, time more amply will teach us. In so far as he represents the determination of the greatest republic the man has been well chosen. Stern business, and on a greater scale than most of us have yet realized, lies before the United States."

FROM COMPETITION TO CO-OPERATION.

Former General Electric Engineer Sets Forth What He Thinks to Be the Trend of the Age.

Many of the most thoughtful persons are of opinion that the competitive system of industry is soon to undergo great changes. Late last year there was published by Harper Brothers a book bearing the title "America and the New Epoch." The author is Charles P. Steinmetz, who was for many years one of the leading engineers of the General Electric Company. His judgment was as to the war in Europe that the issue is between the individualistic era of the past and the co-operative era of the future. Practically, he says, the competitive system is a thing of the past; people are trying to hold on to it, to restore it, but there is no longer any real competition in the system.

While we have been holding on to it in this country, it has gone to pieces in Europe and a new one, an era of co-operation, is arising. At the time when Steinmetz wrote, our country had not entered the war, and his thought was that we, not being forced to such changes as the war had made necessary in Europe, might cling to our suicidal policy of industrial self-destruction and therefore be hopelessly out-classed.

"Either we enter the coming co-operative era of the world's history and take our place as one of the leading industrial nations organized for the highest efficiency possible under co-operative industrial production, or we fall by the wayside, cease to be one of the world's leading nations, and merely become a field of exploitation, a sphere of European influence, to be parceled out like China."

That this might not be Steinmetz wrote that it was needful that our people awake and take steps toward "friendly relations between all elements of society based on a recognition of their interests and finding expression in legislation that will advance instead of retard, industrial co-operation."

Steinmetz, let it be noted here, believes in the great corporations, but thinks that they should be run in the interests of the many and not of the few.

As to the corporation he writes:

"Today there is no place where the chances are so good for every man to reach the highest power, to rise to the highest position which he is capable of filling, as in the large industrial corporation."

He writes further: "Practically all these necessary requirements for safely guiding our industrial prosperity from the competitive age, which has failed and is dead, into the coming co-operative age, have been outlawed by the government. The result is that from the beginning of this century, when the corporate development of industry was arrested by the interference of the Government, instigated by a misguided public demand, our industrial development has not progressed, but lapsed back; the industries have grown larger, the corporations financially more powerful, but as an industrial nation we have gone backward with increasing rapidity. Competition has not been restored; no political law can resurrect a corpse, and while you can forbid co-operation by legislation, you cannot by law order

people or corporations to commit suicide.

"The result thus has been increasing disorganization, interference, inefficiency, and waste, leading to an industrial chaos just as regrettable for our national welfare as unnecessary."

Nevertheless it is along this line that he believes we are to move, and he writes: "The most promising structural element of the future co-operative industrial organization, in our present nation, is the industrial corporation, and on this probably the structure of co-operative industrial society will be built in our democratic nation." And this is what he outlines for us:

"A positive, administrative, and executive industrial government, professionally competent, continuous and permanent by an industrial senate. A negative tribunciate, with no executive power, but with superior inhibitory and supervisory power, responsible and rapidly responsive to all the citizens of the nation.

"Such a co-operative democratic commonwealth would be superior in efficiency to the monarchical co-operative industrial organization of Europe just as much as the Roman Republic was superior to all other communities of the classic age."

"Such a dual government, a positive constructive one and a negative, inhibitory one, is not a new idea in the world's history; it has existed once, and has been the most successful and most efficient government the world has ever seen—the Government of the Roman Republic."

"But the first requirement for the possibility of such co-operative democratic organization are racial, industrial, and political unity. There must be no racial antagonism. The antagonism and fight between the political organizations, nation, state, and municipality, and the industrial organizations must cease, and an intelligent understanding between the public and the industrial corporations must be established. Most of all, however, the foremost causes of indifference and antagonism of the masses of producers against the producing organizations must be eliminated by a efficient and effective establishment of the right of everybody to live in his accustomed social standard, and the duty to work when capable. It means the recognition as the fundamental principle of civilized soclety of the first commandment of the Bible, "Where is thy brother?" And the outlawing forever of Cain's answer, 'Am I my brother's keeper?' "

"Political legislation, or industrial organization, or a combination of both, may bring about, this social reconstruction; and the rapidly increasing interest, within the corporation, in social activity, promises well in this direction. With this accomplished, and the enormous number of employees of the industrial corporations thereby attached to the interests of the corporations and ready for the defense of the corporations, just as the millions of the German Social Democracy were by the social legislation attached to the nation and ready for its defense—with this accomplished, quickly the political power would shift and the political government, instead of outlawing and fighting corporate success and business, would be brought into co-operation with the industrial corporation, and from thereon the progress toward democratic co-operative industrial organization would be steady and rapid."

Steinmetz devotes considerable space to a consideration of the matter of racial unity and concludes that it is both possible and probable. And he continues:

"Granting, thus, racial unity, what then, if industrial unity cannot be established; if our industrial leaders, our political leaders, fail to grasp the opportunity of insuring the masses of producers against unemployment, sickness, old age—and if indifference, antagonism and industrial strife remain; or if we fail to realize the immediate importance and urgency of bringing about better relations, and things continue to drift?"

This is his summing up of the situation then: "The corporation would accomplish little, if anything, in industrial reorganization, as it would not be supported from within, by its employees; nor from without, by the general public. The demand for the political government to step in, which is already strong and general, would naturally increase. The political government—municipal, state, and especially the federal government—would take over more and more industrial activities; supervision of the railroads by an interstate commerce commission extending into control, and finally administration and ownership of the railroads would follow; the same action extend to all other means of communication, such as telegraph, telephone, etc. Industrial supervision and control by an interstate trade commission would come, entering more and more into the internal economy, direction, and finally operation and practical ownership of industries."

At the same time there would come extended governmental activity in the ownership and operation of canals, reclamation works, mines, steamship lines, shipyards, farms, etc.

"The final result would be an industrial reorganization of our nation by the political government, the Federal Government superseding the industrial corporation."

Mr. Steinmetz points out that to accomplish this the government would necessarily have to be far more permanent, competent, and efficient, than our present political government; and that accordingly commissions made as competent and permanent as possible would take over most of the work of industrial control and operation, the direct elective officials mainly acting in supervisory capacity, directing the policy of the commissions. And his judgment is that such organizations would be as efficient and as satisfactory probably as the industrial government developed from the industrial corporation would be. But that it would require an entire change in our system of government, the creation of a strong centralized government like those of many European nations, the introduction of decentral methods of dealing with progress and development; and that this would be possible only by a change of our national temperament—not necessarily from democratic to monarchical, but certainly from individualistic to collectivist.

Right here, however. he expresses the conviction (writing before we entered the war that is transforming every nation in it) that it will be a long time before we have eliminated our individualistic strain sufficiently to make possible industrial reorganization by a centralized government, and that the industrial reorganization in a co-operative way is so rapid abroad that we, as an industrial nation, by our slow moving that way would cease to exist in competition with the highly organized and highly efficient co-operative industrial organizations of Europe.

Accordingly, his judgment is that the time element defeats the possibility of political industrial reorganization in our country. Now that we are in the war, and are about to lose for a time at least much of our individualism, he might look at this differently.

The organization which Steinmetz favors is called by him "commensal." Every member of it gives and receives; and the maintenance and advance of the organization is thus to everybody's interest. Accordingly it should form a permanent form of society—something not destructive by its own successes as the individualistic age is.

How would the officers of such national government by the co-operative organization of the industrial corporations be chosen?

He argues that neither majority election or appointment is capable of giving efficient qualified officers, such as are necessary in the complex structure of modern industrial civilization, but that offices should fill themselves "by men rising into them, rising from the ranks, following the best practice of our present corporations."

The idea is a dual government: a constructive industrial government developed from the co-operative organization of the industrial corporations; permanent and self-perpetuating, therefore consisting of the men best qualified for the direction of the innumerable activities of modern civilization.

An inhibitory power, the development of our present political government, elected at frequent intervals by the majority vote of all the citizens, having general supervisory power, the decision on national policies, and the absolute veto, but having no administrative or executive power—the latter being entirely vested in the positive government, the industrial senate, while the political government, with its national and local officers, is entirely negative."

GLORY ENOUGH!

To have thrown all prudence and forethought away
And for once to have followed the call of the soul
Out into the danger of darkness, of ruin and death;
To have counselled with right, not success, for once,
Is glory enough for one day.

* * * * * *

It is glory enough to have taken the perilous risk;
Instead of investing in stocks and paid-up insurance for one;
To have fitted a cruiser for right to adventure a sea full of shoals;
To sail without chart and with only the stars for a guide;
To have dared to lose with all the chances for losing
Is glory enough.

It is glory enough for one day
To have dreamed the bright dream of the reign of right;
To have fastened your faith like a flag to that immaterial staff
And have marched away, forgetting your base of supplies.
And while the worldly wise see nothing but shame and ignoble retreat,
And though far ahead the heart may faint and the flesh prove weak.—
To have dreamed that bold dream is glory enough,
Is glory enough for one day.

—William Herbert Carruth.

THE THRESHING FLOOR.

What is life but a threshing floor,
The flails of Fate and God pass o'er?
Flails of Fate, crushing the grain
Too often with their bloody beat,
And the flails of God, passing again
And yet again amid the wheat,
To sever it from chaff and cheat.
What is life but a threshing-floor?
What is death but life made o'er?

—Louis Untermeyer.

A TRIBUTE TO JOHN L. MAILE, WHO IS ABOUT TO RETIRE FROM THE WORK OF THE MINISTRY.

E. E. P. Abbott.

Professor Park of Andover, once wrote a flattering notice in praise of his townsman, Deacon Peter Smith, who had just given the Seminary a fine library building. The professor was a past master as a writer of obituaries. Indeed, it was a common remark that one might be ready to die if he could get the great New England orator to preach his funeral sermon. But a wag took occasion to remark, after reading the article referred to, somewhat in the preacher's own vein, "It was all very well, but he had not heard of Deacon Smith's death."

Now it is announced that one of our honored ministers is to retire from his active ministry this present month. This is no place for an ambitious obituary; it is only a poor compensation that some of his friends could take this opportunity to assure him how much they think of him and how greatly he is beloved by his brethren and all the churches. There is hardly one of us but recalls some kindly offices we have received at his hand—and all the more that they have been granted at such a time and in such a gracious way as never can be forgotten.

At our late Association at Ontario, some of us were able to be present once more, whose memories run back to our organization. It was a pleasure to greet so many new men who bring to the state a wealth of resources that promises to raise the average ministry of Southern California to a commanding height never before attained. But how sadly we missed some of our old friends. Bro. Maile was an exception. Though not at the front as formerly, there was the same cordial greeting, and no intimation that he was so soon to step down from active service.

We well remember his coming to California almost twenty years ago. It had been a time of general depression; the financial tide had not turned; many small churches which had been born—it would seem out of due time, that is, too early—were very weak infants with too little money to nourish them. It was a struggle for existence. Mr. Maile's long experience and his wise administration, as well as patience, did much to save the life of these churches. But what is more, at the nick of time he seized the able generalship of Congregationalism in Southern California, as it was waking up to its enlarged mastership, and was no longer asking a privilege to exist. He exhibited not alone an administrative ability; he has a great heart. The ministers of the missionary churches found in him a sympathetic friend and a wise counsellor. We never discovered anything like arrogance or assumption in Mr. Maile; he was an optimist and discovered the best in every one. He was a man of deep religious experience, and the evangelical note was never absent from his messages. The man who found his Saviour in Andersonville prison, however strenuous were his official responsibilities, might be always counted on for a warm interest for the souls of men.

There was a wonderful accordance in that home on 1214 Ingraham street. Both Mr. and Mrs. Maile were the soul of hospitality, and one could but notice how the same spirit of cordiality characterized the whole household. A superintendent in Southern California has to answer repeated rings at the door. It is a continual procession and not always of invited guests. I was sometimes reminded of Oliver Goldsmith's tribute to his old Irish brother:

"His house was known to all the vagrant train;
He chid their wanderings, but relieved their pain.
The long-remembered beggar was his guest,
Whose beard descending swept his aged breast.

The ruined spendthrift, now no longer proud,
Claimed kindred there and had his claims allowed.
Pleased with his guests the good man learned to glow,
And quite forgot their vices in their woe.
Careless their merits or their faults to scan,
His pity gave ere charity began."

And yet he had too much knowledge of the world to be taken in by every plausible adventurer. I well remember a night ride with him from San Francisco. There was to meet him a young man with one too many wives. When compelled to face our superintendent the too-much-married minister was so bold as to try the game of bluff. He had a brother, he said, who very much resembled him outwardly, but was the black sheep of the flock. He was the real culprit. Woe be to the man who sought to persecute him! He would have him arrested. He did not count upon the man who knew men. In a little time he was in his own place—the penitentiary.

Few of our ministers can look back upon a more honorable self-scrificing career than our Bro. Maile. At the call of his country in '61, while yet a boy, he enlisted in a Michigan regiment which was to know a long and varied service. How he endured those long marches, the deadly swamp, to say nothing of the nineteen severe engagements with the enemy, we must fall back upon our religion and a guiding, guarding hand. There was no letting up to the last. He enlisted and re-enlisted. And just as the tide of battle began to turn, and America was at last assured of the coming victory, he was taken prisoner, and now began his real agony. With thousands of comrades, men of every stamp, he was thrown into foul dens in five different prisons, where he endured the famine of hunger and the worse famine of thirst, the torture of disease and the delirium that others mistook for death. We must all read Mr. Maile's book, "Life in Andersonville Prison," if we would know the man and explain what is otherwise inexplicable in him. Is it strange that he believed that God does answer prayer, after He had come in their extremity and opened a spring of the purest water that flows still, saving the lives of thousands of men.

It is not strange, after such an experience, and with the recovery of strength, that our brother should turn to the ministry? God brought his soul out of a prison of filth and permitted him to preach the glorious gospel nineteen years. For twenty-eight years the church was wise enough to employ him in high commissions, laying upon him responsibility which we know how faithfully he administered. I never knew him to shrink from any duty to which he was called. He was never "a slacker" in war or church. He was a good servant of the Lord Jesus. Nor is his work done. He steps down from Olivet, but is elevated to be a minister at large. He is not like some of us—able to take it easy even in old age. As he rose again after his strength seemed utterly wasted, so we may expect some surprises from our superintendent emeritus. Dr. Holmes said the young men know the rules, the old men know the exceptions."

San Diego, Cal.

Knowledge of the purposes of God is found along the path of his commandments. Obedience swings the door that leads into the throne room of his favor.

God is ever ready, but we are very unready; God is nigh until us, but we are far from him; God is within, but we are without; God is at home, we are strangers.—John Tauler.

THE FIGHT IN THE UNITED KINGDOM AGAINST THE DESTRUCTION OF FOOD PRODUCTS IN THE MANUFACTURE OF LIQUOR.

There was a great meeting in Royal Albert Hall in London the last week in May, attended by ten thousand persons, to protest against the use of food products for liquors at a time when famine stares the people in the face, and when it is needful that all available forces be concentrated against the enemy if the nation is not to go down in defeat. Mr. Arthur Mee spoke in part as follows:

"We have to state the facts and to face them," says Sir William Robertson. That is the soldier's way. What we want is a touch of the soldier in our statesmen. What are the facts we have to face? We meet with famine coming on because, in the last two years, drink has destroyed the entire barley harvests of the United Kingdom. We are hampered with strikes, but the lost labor through drink has been equal to a strike of over 100,000 munition men all the time. We are gasping for transport, but the drink stuff carried about since war began would fill a train 10,000 miles long, and has been as heavy as the solid material carried by the Navy to all our fighting fronts. We hardly know where to turn for money, but we have spent on war drinking £510,000,000, the cost of the war for 100 days. ("Shame!" We have seen many incredible things, but could anything be more incredible than that, after 1,000 days of war, our halls are packed with people calling on the Government to deal with facts like these? Who has forgotten the height to which this country steadily ascended in the autumn of 1914, when this race of Milton felt indeed that Paradise could almost be regained? There was nothing you could not have done with our people then. (Applause.) But how are the mighty fallen! A thousand days have gone, and we see our Government quailing before this trade. Daily comes the news from France that thrills us through and through, and it finds a Government trembling like an aspen leaf because it thinks it sees a ghost. What it sees is that Germany has found the only weapon with which she can defeat us, and it was drink that gave it to her. Prohibition would have filled our barns with food to last us till the summer after this; it would have ended the war befor now. You have only to look about you, buy a Blue Book or two, and think. We know what Prohibition Russia has done. She has raised her people's savings from seven to 177 millions a year; she has set 170 million people free. (Applause.) We know what Prohibition Canada has done. She has swept out drink from sea to sea; she is filling her banks and emptying her gaols. (Applause.) We know what France has done. (Applause.) She has prohibited her greatest curse. She has raised to the greatest height in all her history. Look at this map. It shows you Russia, France, Canada, and Britain, when the war broke out, with drink as usual everywhere. Look at the map of these countries now, with only Britain totally black, as black as Mexico. I wish I could have shown you America, too. (Applause.) With Prohibition in her workshops she has beaten all the world at making shells, and now she comes in to turn the scale against the submarines. She will send a Prohibition Army into France, she will put a Prohibition Navy on the seas, she flings all her Prohibition millions in. She is sending thousands of ships to smash the submarines, and she will send them every one to fight this drink-made menace without a drop of drink on board. (Loud applause.) We have seen these things as we have seen our country slipping from its height, seen her vision fading. We have seen our Governments quaking in the presence of this foe within our gates. We have been moved to burning shame by the Prime Minister's indict-

ment of this enemy worse than Germany, damaging us more than submarines. We have seen them try to control it, fighting it with popguns; but we have waited in vain for any sign that the Government sees the peril in which we stand from this pro-German power. (Shame.) If we are to surrender to an enemy greater than Germany, why not surrender to Germany? Is there a patriot anywhere who, knowing how drink has stood in the way of the war, is willing we should leave it standing there? We see unrest on every hand. A Government must not expect its people to be more in earnest than itself. A nation is not greatly moved by a Government that plays with war and drink and famine. The Government goes out crying "Wolf!" and nobody will believe. Of course, they will not believe. "Hang them.") If the Government wants to be believed let it act as if it believed itself. We have read the King's Proclamation: let me read one sentence: "We, being persuaded that the abstention from unnecessary consumption of grain will furnish the surest means of bringing the war to a successful termination, do exhort and charge all heads of households to abandon the use thereof in all other articles than bread." Very well: These are great days for Proclamations; let us have another; let us have it in all our churches on Sunday: "We, Citizens of London, assembled in the Royal Albert Hall, being persuaded that the King's Proclamation is wise and true, do exhort and charge all heads of Governmetns to obey it." (Loud applause.) Oh, these fiddlers! You have seen their posters: "Defeat the Enemy's attempt to Starve You"—not by stopping food from destruction, but by joining the National Service, and probably helping to pick hops. There was a man in a grocery store. He enlisted in the National Service, and they have sent him to a brewery. "Eat less and eat slowly" —so that brewers may waste more and waste quickly. And then we are told, as the anger of the nation rises, till at last the Government must say something, that all this hideous thing must be maintained because we must have yeast. One would think there never had been a Prohibition country; one would think there was no use for alcohol except to ruin nations. The fact is, that this thing we make a curse is a mighty blessing for mankind. It will win the war for us if we make it our slave; it will bring us to disaster if we let it be our master. We can get all the yeast we want by using alcohol properly instead of drinking it, and it is an infamous perversion of the facts to suggest that this trade must exist, with all its destruction and ruin, to give us bread. There has been nothing so wild as that since a Chinaman burned down his house to roast a pig. We will ration the people, says Lord Devonport; get ready for your 50,000 officials and your 50,000,000 printed tickets every week. Have you tried, of late, to get paper and printing for 50,000,000 things a week and 50,000 pairs of hands? I have been responsible, with my friend Dr. Holden, for printing a million Prohibition books and leaflets in these last few months, and I know what it is. Why should we waste our manpower and our material in compelling our people to eat less food so that brewers may destroy it? Prohibition would save Lord Devonport all the trouble; Prohibition without food controlling would save more food than we can ever save by food controlling without Prohibition. (Applause.) And then we hear "The Times" and Captain Bathurst. "If the Food Controller wants to make a really startling impression," says The Times, he can stop the display of food," and Captain Bathurst warns us that it really may be necessary, if our food shops are not very careful, to whitewash the lower parts of their windows. If we don't see our food we shan't want it. Oh, these fiddlers! The Prime Minister says he is taking no chances. Let him be quite sure. We once had a Government of which men said its motto was "Wait and see"; are we better off, or are we worse off, with a Government that sees and waits? (Laughter and applause.) There is only one explanation of the present situation—it is that the Government is a coward. There is only one cure for the Government's disease—it is a magic cure from olden days; it is the King's touch. Mr. Lloyd George says we have tried every blunder. So we have; but we need not try every crime. The Army, the Navy, and the people have been tested, and all have proved their mettle; it is only Governments that fail us. They fiddle like Nero, and when Labor does not like their fiddling they fling out slanders at our workmen, and would have us believe that these men, who have given their sons, their savings, their hopes and dreams and all they have, will sell it all and betray it for a pot of beer. You will find the same patriotism in our workships as in Whitehall. What Labor is tired of is a Government that uses brave words and fears brave deeds, men who stand in the place of kings and rule like jesters. What Labor will not have is prohibition by restriction, a policy that shuts the taproom against a working man and keeps a rich man's cellar open. (Applause.) Workmen give up drinking when you put up the price; why will they mutiny if you put up the shutters? Labor has not failed us yet. There is no order it has not obeyed. Labor waits the Government's word, and when it comes it rises like a patriot, and gives us all it has. It is not true that Labor has refused to give up drink; it is true that the House of Commons has refused to give it up. What Labor wants is equal sacrifice. What Labor will accept is the democratic prohibition of the King, who wrote two years ago that 'no difference shall be made, so far as his Majesty is concerned, between the treatment of rich and poor in this question." Let the Government follow the King, and the people will follow the Government. The Prime Minister came from the people; let him come back to the people. (Applause.) Let him remove this stupendous obstacle that lies across the path to victory. We can not afford to prolong the war, to sacrifice our manhood, to put the British Empire in jeopardy, and to alienate our Allies. We have to lead the world; we have to be worthy of those who made us what we are. We want our land when this war ends to be worthy of the men who died when it began, to be at her noblest and her best, worthy of her heritage and her powers, fit and strong and clean among the nations. Professor Huxley was on the heath one day with a microscope, and he showed a gamekeeper the inner glory of the heather. The gamekeeper looked with wonder, and at last he said: "I am sorry you showed me that, sir; I trample on it every day." The Prime Minister read every word of our Queen's Hall meeting. If he should read this, too, and if he should think, as he reads it, of all that England means and stands for in the earth, of all the glory he inherits, of all the pity of these days. of all the mighty future he controls, we pray that he may save himself from the infinite bitterness of having to say: "I am sorry you brought all these things back to me, for I trample on them every day." God guide the man with England in his keeping, that he may lead us all—Crusaders for a Holy Land. (Loud applause.)

It is the critical moment that shows the man. So when the crisis is upon you, remember that God, like a trainer of wrestlers, has matched you with a rough and stalwart antagonist. "To what end?" you ask. That you may prove the victor at the Great Games. Yet without toil and sweat this may not be!—Epictetus.

THE JAPANESE IN SEATTLE AND VICINITY.

Report of Ministerial Federation Committee on Orientals.

Japanese first came to Seattle in 1883. In 1886 there were eight or nine. The anti-Chinese agitation was at its height about that time, and several hundred Chinese were driven aboard a ship at Tacoma and forcibly deported. This act cost the U. S. Government nearly a million dollars in damage claims and other expenses connected with the affair.

The Japanese were at first included in the anti-Asiatic agitation, but through the efforts of such men as former Governor McGraw and Judge Burke, the Japanese were allowed to go largely unmolested. At that time Seattle was a town of eight or nine thousand population. In 1887 about 200 Japanese came up from San Francisco and opened restaurants and cheap hotels. Many of these hotels were semi-brothels, both white and Japanese women being kept in them. At the present time the best class of working-men's hotels are nearly all under Japanese management, and the number of restaurants is continually increasing. These restaurants are cleaner, the food better served and cheaper than restaurants of the same grade conducted by white people, which explains the presence of such large numbers of working men in them at meal time. While the Labor Union men pass resolutions against the Japanese, they know where to go to get a good square meal, well served and cheap. The wives of the labor men know where to buy their vegetables also—from the Japanese grower on the public market. The large majority of the Japanese hotels are now properly and decently conducted and firmly refuse to admit single women, though offered fabulous prices for rooms to be used for immoral purposes. These women assure the hotel men that they are under police protection, but even this fails, in most cases, to secure them admission.

By 1906 the number of Japanese in this state had increased to about 15,000. Since then the number has varied but little, as a result of the working of the Gentleman's Agreement. There are about 5,800 in Seattle.

The following shows the number of persons making a living at the trades mentioned. The number includes members of families, as well as number actually engaged.

Newspapers, 3 dailies, 85; banking, 3 banks, 13; physicians, 27; religious work, 17; notion stores, 85; interpreters, 33; druggists, 35; midwife, 21; photographers, 28; shoe stores, 22; tailors, 100; dye works and cleaning, 26; laundry, 150; hotel, 250; pool halls, 51; barbers, 56; restaurants, American food, 142; fish markets, 27; Japanese restaurants, Japanese food, 170; groceries, 221; second-hand goods, 20; tobacco and fruit stands, 38; clothing, old and new, 50; combined laundry, bath and barber shops, 86; flower stands, 19; jewelers, 17; laborers, men 2,000, women 700, total 2,700.

There is one Japanese hospital. Prices are slightly lower than American hospitals. It has 30 rooms. There are 9 doctors. There is a commercial club of 120 members, organized by employers of labor, and hotel, merchant, tailor, shoemaker, restaurant, barber and grocery guilds or unions. While the American labor unions will not admit Orientals to membership in their unions, recently there have been cases where the Japanese union has ben recognized by the corresponding American union and the Japanese union delegates admitted to special conferences. Employers of Japanese labor, especially where the employers establish camps for their men, generally grant the Japanese concessions, such as free light, water and practically free rent, which offset, and often more than offset, any difference in the prices paid the white and Japanese laborers. The Japanese save more, as the single men generally live on the club plan, while the wives of the laboring men are more economical than the average American woman.

There is one language school in the city with five teachers and 190 pupils. This school is supported by voluntary contributions amounting to about $3,000 annually. The sessions follow that of the public schools and are from 4 to 6 p. m. The Japanese language is taught to the eighth grade, enabling the Japanese children to read newspapers and write simple letters. There are 140 students in the various night schools and private schools for English. There are 35 students in the University, 36 high school students, 330 in the grammar schools and 50 in the kindergartens, about 450 in all. Of the 95,000 Japanese in the United States more than 15,000 are American-born children. A few Japanese men, born in America, are old enough to vote. Within a few years there will be quite a number, especially in California. The younug men of voting age have been very much surprised at the attention paid them by politicians and candidates for office. Ex-Assistant Secretary of State Loomis was probably right when he stated that the granting of citizenship to Japanese, thus making them political factors, would immediately put an end to all anti-Japanese agitation, as this agitation has always been largely a matter of politics, and not the best of politics at that.

Seattle has three large wholesale houses, the largest of which employs 50 men. About 35 per cent of this company's business is in American-made goods, and the proportion is increasing.

The amount of money sent to Japan by the Japanese in America, not including that used for paying for goods ordered from Japan, is about $3,000,000 annually. The proportion of earnings retained here is constantly increasing, and this increase would be very much greater were the Japanese permitted to own their own homes here. The extreme reluctance of the Japanees Government in the matter of granting passports to prospective brides is also retarding the growth of the family life here, which, in turn, tends to lessen the amount of earnings retained in the United States. This extreme strictness on the part of the Japanese Government is caused by the desire of the Japanese Government to carry out the terms of the Gentleman's Agreement in a manner that will be acceptable to the American Government. Most of the men who are bringing in their wives now have gone back to Japan and have been married there. The opposition to the so-called "picture brides," both on the part of the Japanese Government and the American people, has no reasonable basis, as less than two per cent of such marriages have proven failures, a record that is very much better than that shown anywhere in America today among our own people.

Japanese families are seldom large, but they have no desire to attempt to raise a family without children. In Japan proper the rate of increase in population is about one per cent annually, probably greater here because of better conditions. Many of the Japanese send their children back to Japan to be properly trained, recalling them to America when from 12 to 14 years of age. The moral conditions in the American communities and camps where most of the Japanese live, are such that it is almost impossible to raise children properly. In the cities on the coast conditions are permitted to prevail in the sections where the Orientals live that would not be permitted in the residence sections.

In the vicinity of Seattle 70 per cent of the vegetable production is in the hands of the Japanese. Exorbitant rents are charged by the American land owners in many

cases, and the Japanese are compelled to take up raw land, often under unreasonable terms.

Religious Conditions.

There are five Christian and two Buddhist organizations among the Japanese in Seattle.

The Baptist church was organized in 1893 and now has 102 members enrolled, about half of whom are absent. The value of the building is estimated to be about $6,000, the ground $14,000. Owing to the land-slides that are occurring below Washington street, the present building must soon be vacated. There is an indebtedness of $3,000 at 7 per cent. This church receives $300 per year from the Mission Board. The budget is $1,700 annually. Services are conducted Sunday evenings only, with an attendance of about 40, half of whom are women. The percentage of women is increasing. Sunday-school enrollment, 137; average attendance, 106, about equal to all other Japanese Sunday-schools combined. Most of the teaching is done in English. Very few of the young people attend the preaching services, as they do not understand sufficient Japanese to appreciate a sermon in that language. The Young People's Society has a membership of 25. Attendance at prayer-meeting 15, and at women's meetings 20. There are seven dormitory rooms in the church building that are usually full of young men.

The M. E. Church has 106 members enrolled. Attendance at Sunday morning services, 30; evening, 50. Sunday-school enrollment, 57; average, 35. Epworth League, 25 members. Attendance at prayer-meeting, 10. Thirty children in a kindergarten conducted by the Women's Missionary Society, in the church building. Cost of building, $8,000. Ground valued at $12,000. Debt, $1,000 at 5 per cent. Out of a budget of $1,600 per year the Mission Board furnishes $444. Seven-room dormitory near the church, generally full.

The Presbyterian Mission uses a rented building. Converts join the First Presbyterian Church. There are about 80 Japanese members of the First Church at present. Out of a budget of $1,700 per year $480 is received from the First Presbyterian church, the remainder being raised largely from friends. Any Japanese may become a member of this mission without joining any church, making it possible for members of other churches and sympathizers to join. Services held Sunday evenings, attendance about 30. Sunday-school enrollment, 35; attendance, 20. Christian Endeavor membership, 25; and prayer-meeting average, 8. There are a few rooms for young men in the pastor's home.

The Congregational church uses a rented building, and receives $600 annually from local American Congregational churches and the church raises about as much more, making a total annual expenditure of $1,200. Members enrolled 115, about 50 of whom are resident in the city. Evening services on Sunday, with an attendance of about 25. Christian Endeavor has about 20 members. Prayer-meeting average, 12; women's meetings, 15. There are a few rooms in the building for young men. Sunday-school enrollment, 30; average attendance, 22. No pastor at present.

The Episcopal mission also uses a rented building. Sunday-school is conducted on King street, with an enrollment of 40 and an attendance of 25. A free play-ground is attached to this Sunday-school. Annual expenses $1,300, of which $1,000 is received from the Mission Board and the local American Episcopal churches. There are 43 members listed. Attendance at Sunday evening services, 19; at prayer-meeting, 8. Three rooms in the church building for young men.

The Buddhist church, or temple, lists about 400 members, though only a few attend any service except funerals. Eighty per cent of the Japanese funerals are conducted by the Buddhist priests and 90 per cent of the marriages. Among the influential men of the Japanese community about 20 per cent will rate as Christians, at least in sympathy; 30 per cent as Buddhists, and 50 per cent as without religious affiliations. The Buddhists conduct a Sunday-school but the average attendance is very small, only about 10. In some of the California rities the Buddhists have practically all of the children of non-Christian parents above 10 years of age in their Sunday-schools.

The Buddhist temple here has a budget of about $3,500, of which $1,000 is received from the head temple in Japan.

There is another Buddhist sect that has recently started chapel services here, with very little success however.

There are two homes for women. The largest and best equipped as well as the oldest is conducted by the Baptist Women's Board of Missions. Because of the very few single women who come to America from Japan at the present time there is practically no call for the kind of work the home was originally intended for, and it is now used as a home for married people. The total cost to the Mission is $1,820 per year, mostly in salaries for two American and one Japanese woman worker. English is taught four mornings each week to Japanese women. There are about 20 pupils. A Bible class is conducted on Sunday afternoons. The home has 13 rooms, generally all taken. Prices for rooms are slightly higher than hotel rooms of same grade. The Sunday-school in the Baptist church is largely in the hands of the workers in this home. Under the auspices of the workers in this home a canvass of the entire Japanese community was recently made and about 850 Japanese women visited and listed. Women of the different American churches assisted in this canvass. This home is gradually becoming a Christian social service center.

The M. E. home is known as the Catherine Blaine Home, and was intended to house women coming from Japan, but owing to cessation of this class of immigrants the place is now conducted as a children's home. The number of children varies greatly, sometimes quite a number being cared for, and at others only one or two in the place. The building is owned by the Mission and the total cost to the Mission is $1,600 per year.

There is a gradual improvement in the Japanese community. Of the 85 hotels of the city only a small proportion now admit women of questionable character. About 80 per cent of the children attend Christian Sunday-schools.

PORTERVILLE.

Our church has seen several changes in the last few months since the closing of the pastorate of Rev. Sydney Wilcox, who did a fine work here and saw the last mortgage on the parsonage burned up. We have been very fortunate in being able to secure Rev. R. B. Whitaker and his estimable wife. He is a man of very strong character—a living personality and a spiritual power. We have all learned to love them.

Last Sunday morning we had our first communion serice under his pastorate and we received eight new members into fellowship. We see new interest in all the departments of work. Of course, the hot weather is here now, and our people will depart for cooler places, but they are going with the thought that much in the interests of the kingdom awaits the full resumption of the church work in the fall.

Since the coming of Mr Whitaker the church has lost

two of its most faithful and devoted members—the wife of Rev. C. N. Flanders, who was our first pastor; and Deacon Wm. Duncan, both of whom, by long and faithful service in the hours of testing and sacrifice, never flinched, but were always ready and willing to help to bear the burden. Their memory will be a benediction to the family, the community and the church.—W. P. H.

LOS ANGELES LETTER.

Years ago in the days of our ancestors, the circuit rider made his rounds on horseback, distributing tracts from his saddle bags and preaching in school houses. Today, the modern circuit rider makes his rounds in a swift little automobile. His congregations are mostly mere groups and his work is almost entirely on the field—literally in the fields. His business is doing pastoral work in truly pastoral regions. Instead of preaching a cut-and-dried sermon in the country school house on the corner, this modern circuit rider goes directly to the home of the frontiersman and makes a friendly call, cheering the sick, scattering sunshine and, where it is necessary, supplying temporal needs from the home mission base.

The First Church has had the privilege recently of entertaining two such circuit riders—Rev. Arthur B. Peebles and his wife who represent this church on the home mission field among the hills and canyons of San Diego County, with headquarters at Alpine. In their sturdy little Ford machine these two devoted missionaries penetrate the fastnesses in remote parts of the county back among the cayons where, hidden in the crevices of the foothills, they find pioneer families who are wresting a living from the soil. They cover hundreds of miles and their religion assumes a very practical form. Both are fine singers and they carry with them a little autoharp as accompanist. Many a sick and weary soul has been comforted and inspired by the gospel hymns they sing and many a heart, closed to the spoken word, has been redeemed through the blessed ministry of music.

Mr. Peebles spoke and they both sang at the mid-week meeting and again the following day at the monthly meeting of the women's missionary and church work societies.

Farewell To Madame Day.

This latter meeting was dedicated largely to farewells to Madame Day who is leaving next month to join her son, Dr. William Horace Day in Bridgeport, Conn. Already the women of the church had expressed their esteem and affection for this beloved leader with a gift of gold but this day was devoted to spoken words of appreciation and love for the gracious woman who, for a period of more than twenty-two years has been a guide and inspiration in the great church built up under the fostering care of her husband and son. The christian influence of Madame Day has extended beyond the confines of her own church and she has left an indelible impress on the religious life of Southern California. Congratulations, in prose, poetry and song, were voiced in the symposium of appreciation and good wishes that showered her on this occasion of the last meeting before the summer vacation of the women's societies of the First Church and many came from surrounding towns to be present and to add a word of greeting and farewell. Madame Day will spend some time at Asilomar and will visit her girlhood home in Illinois before joining her son and his wife in the fall at Bridgeport.

On Sunday afternoon Madame Day was the special guest of the Chinese branch church and Sunday school in which she has taken a deep and vital interest during the twenty-two years of her service in the First Church. Although the day was unprecedentedly warm, more than 100 Chinese assembled to do honor to Madame Day who was presented with a beautiful embroidered Chinese bag. Under the direction of the superintendent, Mrs. E. M. Findlay, a delightful program of Children's Day exercises was rendered a charming feature of which was the processional of little folks from the primary department who entered waving long-stemmed carnations which they presented to Madame Day as they passed, a little mite of fourteen months toddling in the rear carrying a flower with a stem longer than she was tall. A trio of little boys sang "God Will Take Care of You" and there were addresses by Rev. Lee Hong, pastor of the Chinese branch church, and by Mrs. Findlay, superintendent of the mission and Sunday school. One of the young men of the mission, George Young who is now a student in the Bible College, rendered a beautiful pantomime, "My Faith Looks Up to Thee." In her response, Madame Day spoke feelingly of her abiding interest in this branch of Christian work which will go with her to her eastern home in New England.

Summer School Of Missions.

The Interdenominational School of Mission Study will hold its sessions in the First Church, July 9-13 and Mrs. T. B. Hicks, the secretary who is a member of this church, is pushing the work of preparation with enthusiasm and urging a rally of Congregational women that shall measure up creditably with that of other denominations. Mrs. H. L. Hill of New York and Miss A. R. Moore of our own State will be the leaders in the review of the textbooks, "Missionary Milestones" and "An African Trail."

Dr. Patton To Supply First Church.

The First Church is rejoicing in the fact that Dr. Carl S. Patton, pastor of the First Congregational Church in Columbus, Ohio, will supply our pulpit during July and a part of August. Dr. Patton, who is pastor in charge of the church made famous by Dr. Washington Gladden, has had an enviable career. He was at the head of our church in Ann Arbor, Michigan, for several years before going to Columbus. A graduate of Andover, he was one of the group of young ministers known as the "Maine Band" who consecrated themselves to five years of service in the country churches of Maine before seeking regular pastorates and who did yeoman service on the field there.

The latest news from Dr. William Horace Day indicates that he is the same live wire in Connecticut that he was in California. He has recently been elected a trustee of Mount Holyoke College, is chaplain of the Fourth Regiment Connecticut Home Guards, chairman of Fairfield County Mobilization of Resources Committee with $30,000 to raise and is also at the head of the Anti-Saloon Committee which is trying to wipe out the curse of Bridgeport. All this, beside his church work and activities on National Council Boards indicates that he hasn't many idle moments.

SYDNEY FORD.

Los Angeles, June 23rd.

PACIFC GROVE.

The church and Sunday-school observed Children's Day, June 17, by a unique program, making it a Children's Red Cross Day. One hundred and ten members of the Sabbath-school were enrolled as members of the American Red Cross by the day's offering, and the rest will probably be enrolled as more money is promised, making the whole

school paid members. The program was one of the most original and beautiful ever given here.

Three new members were received this month into the church, two of them on confession. But the losses by death last month alone were four.

On the 21st of June a son was born to Dr. and Mrs. Burton M. Palmer, to whom has been given the name David Gladden

NOTES AND PERSONALS.

Next Monday at the meeting of the ministers in San Francisco the Rev. G. A. Charnock will give a sermon.

The pulpit of First Church, San Francisco, will be occupied during July by the Rev. Dr. Byron H. Stauffer, pastor of the Bond Street Congregational Church of Toronto, Canada.

The Congregational, Presbyterian, Methodist and Baptist churches of Palo Alto unite in Sunday services during July and August. The several church buildings will be used. July 1st and 8th the services will be in the Congregational church.

Army and Navy Sunday will be celebrated in the First Congregational Church of San Francisco next Sunday evening. The address will be given by the Rev. Dr. John Timothy Stone of Chicago. The main portion of the lower floor of the auditorium will be reserved for soldiers and sailors.

WHITMAN COLLEGE.

It has been a great pleasure for me to spend the commencement here this year when my youngest son graduated.

Dr. Stephen S. B. Penrose preached a strong sermon on the Whitman Spirit last Sunday mornuing. He has completed his 23rd year as president of the institution, and under his administration it has developed from a small school to a strong, substantial and high-grade college, among the best in the Northwest.

The commencement exercise in the open amphitheater, amid surroundings unsurpassed in beauty, was dignified and impressive. The two orations delivered, one on D. Lloyd George, were of a high order. The address of Dr. Penrose, on the need of future leaders was magnificent. Mr. Hoover of Waitsburg, and myself had to represent our sons, who are at the Presidio and receive their diplomas. The alumni banquet was a great event. Among the peakers was President Branon, about leaving the University of Idaho, to accept the presidency of Beloit College. The degree of LL.D. was conferred on him in recognition of his distinguished services at Universities of North Dakota and Idaho. Whitman College has done great work and its influence is ever extending in the Northwest. Its graduates are filling important positions in the professional and commercial world on the Pacific Coast and beyond. But the past only prophesy its future achievements. The number of students increase from year to year, about reaching the 400 mark. The aim is for quality rather than quantity, for it is determined to sustain its high standard of scholarship. The next important thing on the program is the erection of a library building to house its 30,000 books, many of them especially valuable. It has a full set of the Missionary Herald.

Prof. W. D. Lyman, an eminent historian, is engaged in preparing an elaborate three-volumn history of Old Walla Walla county, which includes a large part of the Inland Empire. It will be an authority as his monumental book on The Columbia River is. J. EDWARDS.

Walla Walla, June 4. 1917.

For The Children.

THE BROKEN WINDOW-PANE.

It was soon after Christmas when Jack broke the window-pane. He was playing with his fine new ball that Santa Claus had brought him, and he had just said to himself, as he tossed it up, "This time it will go as high as the house-top," when, crash! the ball went right into the little window and the glass came shivering down.

The little window was in Jack's own room. He could lie in bed at night and see the twinkling stars and the shining moon through its bright panes, and every morning the sunbeams came streaming in to fill the room with golden light. There were four panes of glass, each one as clear as crystal, and not one had ever been broken before that Jack could remember.

The north wind that had been singing all day in the tree-tops hurried into the house through the broken glass. It rattled the window and slammed the door and made such a stir in the little boy's room that his mother went in to see what was the matter.

"Dear me, dear me!" she said, when she saw the broken window-pane. And she made haste to sweep up the broken bits of glass and to fasten a blanket across the window.

"It would never do to have the north wind in the house on a day like this," she said, as she closed the door, and went back to her work. She was still talking about it when Jack came in from the yard.

"Of all the days in the year for such a thing to have happened!" she said to the maid. "But I have fastened a blanket across the window, and that will keep the wind out till we can get a new glass."

She did not ask Jack any questions, and he did not say a word. He sat down behind the stove and listened to the north wind singing outside, "Oooooooo!"

"Who broke the little window, who?
I know, and so do you."

That is what it seemed to say. He did not like to hear it, so by and by he got up and went out to the barn where the hired man was mending the harness. The hired man was singing too:—

"Yankee Doodle went to town
Upon a little pony,
He stuck a feather in his cap
And called it Macaroni."

"Did I ever tell you about the panther that I saw when I was about your size?" he said when he saw Jack.

The hired man knew the nicest stories. They were always about bears or squirrels or panthers, but this day Jack did not care to listen.

"Did you ever break a window?" he asked as soon as the story was ended.

"I don't know that I ever did," said the hired man,' "did you?" But somebody called Jack, and he went out without answering.

The little boy who lived next door was calling. "If you will come over here, I will show you my soldiers," he said, "I got them for Christmas, and they are made of wood. Go ask your mother if you may come."

But Jack did not like visiting. He went into the house again and up the stairs to his own room. The blanket was across the window just as his mother had said, and the room was so dark! It did not look like the same room that he had left only a little while before, even though his sled and his top and his new Christmas bank were there just where he had put them when he ran out to play with his ball. The ball was there too, lying under the bed where it had rolled when it came through the window; but Jack did not look for it. There was a lump in his throat and an ache in his heart, and he lay down on the bed and hid his face in the pillow.

He lay there so long that he fell asleep; and, when he waked up, his mother was in the room. It was growing late, and she had a lighted candle in her hand that made the whole room bright.

"What was my little boy doing up here in the dark by himself?" she asked.

"O mother, mother," cried Jack, "it was I who broke the window-pane. "I"— But before he could say another word his mother's arms were around him. She sat down on the bed, and he sat close beside her and told her all about it. The lump had gone from his throat and the ache from his heart; and, when the north wind rushed round the house singing its song, "Oooooooo," it did not seem to say a word about the broken glass.

The very next morning Jack went to town and bought a window-pane as clear and as bright as the one he had broken. He paid for it, too, with some of the money from his Christmas bank; and, when he went home the hired man helped him to put it in the little window. The blanket was folded up and put away then, for the wind could not get in. Only the sunbeams could come through the little window, and they streamed in to fill the room with golden light.—Maud Lindsay, in Kindergarten Review.

BACK EAST EXCURRIONS

SALE DATES:

June 1, 2, 11, 12, 16, 17, 26, 27. 30.
July 1, 2, 11, 12, 16, 17, SHRDLU
July 1, 2, 16, 17, 24, 25, 31.
August 1, 14, 15, 28, 29.
September 4, 5.

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(Direct Routes)

Denver, Pueblo	$62.50
Omaha, aKnsas City	67.50
Dallas, Houston, San Antonio	70.00
New Orleans, Memphis. St. Louis	77.50
Chicago	80.00
Minneapolis, Sa. Paul	84.45
Washington, D. C., Baltimore	116.00
New York Philadelphia	118,20
Boston	120.20

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